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diameter, and a cup or small vase of thick rough-grained pottery $3\frac{1}{2}$ inches high, which, presenting the peculiarity of fluted sides, is also engraved. I am sorry to add that I cannot supply any trustworthy information respecting the interior arrangement of the cairn which contained those relics; but from the outlines of its base, which are yet discernible, it seems to have been oblong and not conical: still, though differing so materially in shape from those I excavated, I am not disposed to think that it must necessarily be viewed as not coeval with them; for, in the very district where they are situated, oblong cairns are to be seen quite close to others which are conoid; and, in one instance, in the middle of a wild and unfrequented moor, an unusually large example of the former type stands within gunshot of a no less gigantic specimen of the latter,^k inducing the belief that they were contemporaneous structures. I had hoped to obtain some definite information on this point, by causing one or two of the oblong tumuli to be opened, but my health presented an obstacle to the prosecution of my plans.

fish barrows, (Wilson Arch. of Scotland, p. 138,) and it has been surmised that, cased with raw hide, and attached to thongs, they may have served as flail-like weapons, similar to those employed by certain American Indians. The "Morning Star" of the Taborites, specimens of which I have seen at Prague, is but a modification of this device, whose principle it fully preserves; only, instead of a stone ball, there is a wooden one, bristling with spikes:—hence, from a supposed resemblance, the name "morning star;" and, instead of a leather thong, an iron chain attaches the ball to a stout hand-staff. In ancient graves in France spherical stones are met with,

"de toutes les grosseurs, depuis celle de la tête d'un enfant jusqu'à celle d'un noix." (De Perthes, Antiquités Celtiques p. 340); and in the Hill of Dowth "were discovered a number of globular balls of stone, the size of small eggs." (Wakeman's Archæologia Hibernica, p. 35.)

^k This cairn is noticed in a former part of this paper as the largest of its kind known to the writer in Scotland; and its oblong neighbour, being 190 feet long, 75 feet broad at one end, 35 at the other, and 40 in sloping height at its most elevated point, is, perhaps, as good a specimen of its class, as the northern counties can produce.

CURIOUS OLD MANUSCRIPT.

Among the curiosities collected at the Exhibition of Antiquities in Belfast, (Sept. 1852,) was a curious manuscript belonging to the Right Hon. Lord MASSEREENE; of which we have obtained permission from the noble proprietor to lay an account before the readers of the Ulster Journal of Archæology.

It consists of six pieces of parchment, each nearly five inches wide, sewed together at the ends, so as to form a roll of eleven feet and a half in length. To the last slip belonging to this roll is sewed another in a different hand and relating to another subject, which has manifestly been attached to serve as a protection to the MS. when rolled up, being the only kind of binding of which a scroll admits.

The documents contained in the roll, (exclusive of the last or outer piece of parchment,) are

1. A Legend in Latin, concerning the miraculous consecration of the Abbey Church of Westminster: the title is written in red ink, and is as follows:—

“De Dedicacoe eccie bñ petri westm’ quam bñus petrus ap̄s spū dedicavit ministratibus sibi angelis; xi kk. aprilis, Anno Domini Seco quarto.”

2. This is followed by an English translation; which, as it affords an interesting specimen of an early style, and is curious in other respects, we here set forth *in extenso*. Our transcript is, we believe, literally exact: but in printing we have been obliged to insert *th*, instead of the Anglo Saxon character representing that sound, which is generally used throughout the *English* part of this MS., though not in the Latin portions.

“Of the halowynge of Westm̄stre Chyrche by Seynte Petur Apostelle, ministrynge and serbynge to hȳ Angells of God, the sonedaye at nyghte the xi kt of Aprille, the yere of the incarnaion of Oure Lorde vi c and liii.

“[I]n the tyme when kynge Ethelbte, whiche was kynge of Kente and reigned thereynne, was throu the p̄hyge then of Seynte Austyn cov̄ted to the faithe and rygte beleve of the sacramentie off holy chyrche, hys newewe kynge Seberte, that thane was chefe of alle the Estesaxones that same tyme, throu the p̄hyge of the holy byschope Seynte Mellite, was also cov̄ted to the feythe and ryghte beleve: and th̄rfor, i the cyt̄e of London, Ethelberte kynge of Kente made, w̄in the walles of the same cytee, a chyrche in the worshippe of the most blessed Apostelle Paul; to whome Seyte Mellite, whane the blessed pope Gregory hade sende hȳ w̄t mony oth to helpe Seynte Austyne to p̄che and encrease the trew bleve and feythe, both worthyly and wurshipfully he was made the fyrste byschop of the cit̄e. And Seberte, thane kynge of Essex, havynge grete devocon to Synte Petur, i the weste p̄te of the same citee, w̄t owte the walles, i the worshippe of Seynte Petur did make and fownde a nowble ministre, and worshyped hyt w̄t mony ryche gifts, and endowed hyt w̄t div̄se possessions. And whane tyme came this chyrche scholde be halowed and all thīges were ordeyned that longed bothe to the place and to the tyme, and the dignite off the ministre, beyng alle that nygte the byschope besy and ordeynynge alle thinge redy a yeynes the morowe, the grete desyre and abydynge of the peple that as gitte was but as boiste’ and newe in the feythe joyeden gtely to come and se and be at this solenite of halowynge of the chyrche, not oonly for devocon but also ffor wonder to see a thȳge thei had not see afore. And i the same nygte to a fyscher i the flode of Temse, whiche renethe und’ nethe the same ministre, on the yound syde of the same water, Seynte Pet’ the Apostel apperyed in pilgremes wede, behotyng the fyscher mede for to have hȳ ou’ the water; and so he dyd. And whane he was owte of the boote Seynte Pet’ wente in to the chyrche, beholdynge hyt the same fysher, and sodenly a hevenly lyghte schyned alle the place and w̄t so maruellous a schynynge alle the place was so bryghte

th̄t it turned the derke nyghte in to the bryghte daye. And wt̄ the Apostel Seynte Peter was a grete multitude of heuēly cīteseyns goynge oute, and the moste melodious querys and cōpanyes syngyng songs and hevenly melodyes were hered and seen; alle places were fulle of lyghte, fulle of swetenes; alle eeres were fulfilled of angells' myrthe and swete savo' that may not bee tolde; that then was fulfilled alle the peple wt̄ swete smelle and savo' and the hevenly lygte that thē was, byshan and cleryde alle the view and syghte of alle that were th̄r in so far furthe that it semed that erthely thinges and hevenly were medled to gedr, and worldely thīges ioyned to spūalle and to gostely; and Agelles were seen goynge up and downe as it was seen in the ladder of Jacob. But what moore? Whane alle theis thīges were doen that longen to the soleniteis of the halowyng of the chyrche by the noble and worthy fysher Seynte Peter, the fysher was so a gaste, he turned and wente to the fysher of fyshes and for the grete lygte and brygtenes that was wt̄ Seynte Petur the fysher was almoste so a gaste he was almoste oute of his mynde (*sic*;) but wt̄ cōforte and feyre speches he restoryd h̄y to hys mynde and witte a yeyne, and bothe thei entereden in to the boote and Seynte Petur asked "hase thou any man' meyte or drynke?" He answeyde, "what for fere y have of thy brygtenes and grete lyghte and what for abydyng and waytyng upon the, y have take rygte nougte, but y have byde the mede that thou behyghteste me:" and thē the Apostel seyde "Sleke the nettys and drawe thei to the:" and the fysher did as he q'maunded h̄y and anoone the nette was fulle of the moste multitude of fyshes: the whiche whane thei were drawe up to the brynke, Petur seyde queth (*sic*) 'take he this samon the whiche passethe alle theis othr fyshes bothe in gretenesse and ī pryce and ber hyt on my behalve to byshope Mellite and for thy bootte hyre take alle the othr fyshe; for y am Petur that speke wt̄ the, the whiche wt̄ my felawes and hēnely cytesynes have halowed the chyrche which was made ī my name; for my blessyng passethe the byshop's blessyng and halowyng by the auctorite of my holy-nesse and blessyng. And th̄rfor lete h̄y leve of hys halowyng; and telle the byshope alle thou hase seen and herde, for the tokens and signes that bee ī p̄ssed ī the walles of the chyrche schal bere wyttēnes to the wordes for the holy mysterys of the blessyd sacramente of the awter schul fulfil that we have lefte of: and lete h̄y p̄che this wt̄ hys worde and conferme it wt̄ hys blessyng to alle hys peple, wityng welle that I schal visite ofte this place and shalle come th̄r to throw the desyre and preyer of trewe men and to thei that lyvē ī thys place soburly rygtefully and mekely I schal open the gate of heven.' And when he hade seyde alle this the hevenly port' vāysched a weye and this was ī the dāwynge whā the nygte was passed: and as the bischop Mellite was goynge to the halowyng of the chyrche the fyscher rene a geynes h̄y wt̄ the fysche, and tolde h̄y as Seynt Petur bade and the bischop hauyge gte wonder of thys opened the chyrche doores, and he say the pauymet m̄ked wt̄ lett's and wrytyng of a b c and the walles anoynted wt̄ oyle ī xii places; and, as it wer' newe spryngid, furthe wt̄ hyt swatte; and fro thens forthe' was no dowte ne weed ī noo manes sawle ne cossyte of that the fysher hade tolde for thei see welle that hevenly tokens wyttēnesside to hys seyinge and thā the bp-

schope tolde to hys peple, and a noon alle the peple wt oon voyce crieden up to heven, preisyng God and blessyng hym the whiche i strenhtynge of the feythe i the halowyng of this mooste holy temple made bothe hene & erthe bere wytenesse of this holy thyng: for to this miracale alle thilke fycher's successours that comen after hy geven fully beleve: in so ferr' furthe lyk as he had take frely of Seynte Petur, that rygte so fro that tyme furthe, truly tythe and offre hys dymes to Seynte Petur and hys ministere. But yitte thr was oon that stale the tithys, and was bolde to do disseyte; but he wated at the laste so longe the benefyce of his crafte tyl he was rygte feyne to knowledge hys gylte and make restitucon and bihigte to amende hym."

3. The third document in the roll is entitled **Privilegia Westm'**; and contains what purports to be a Canon of an ecclesiastical synod held in the time of St. Dunstan Archbishop of Canterbury, and ratified by various Popes: which we here translate.

"We, Dunstan Archbishop of Canterbury, Oswald of York, and Alphegne of Winchester, and the other bishops of all England, by the authority of God the Father Almighty, and of the blessed Apostles Peter and Paul, by the permission and precept of Pope Leo, excommunicate all offenders against the Church of St. Peter at Westminster, of whatsoever name, honour, order or power they be, who shall remove, disturb, conceal, or attempt to seize the possessions, rents, tithes, or property of what sort soever which have been bestowed by the faithful on God and St. Peter of Westminster, and the monks there serving God: or who shall unjustly molest the monks of the aforesaid church; or shall have presumed to offer violence to the same: or who, with vain effort, shall have conspired to carry off as well the things given and bequeathed thereunto by the faithful in our own or past times as in all time to come; or shall have endowed others with or out of the property of the said church, or shall have presumed to remove anything, however small, from the said church, or shall have violated its privileges; or who shall have consented to the same; or shall not resist them with all their might. We give over all such to eternal flames and perpetual torments. We close against them the gates of Heaven. And let their names be blotted out of the Book of Life; let their portion be with Judas the betrayer of our Lord; and as the earth opened and swallowed up Dathan, so let it swallow them; and let them descend into Hell, unless they repent, and restore to the aforesaid church of St. Peter whatsoever they have taken away or abstracted, in possessions, rents or other things, aforesaid, be the same great or small. But if any person shall better or increase the aforesaid church of Westminster in lands, rents, tithes or other things, let God grant unto them the blessedness of eternity and life without end; and being absolved from all their sins, let them happily abide in our prayers and benedictions.

"This sentence hath been ratified and confirmed by Pope LEO the tenth; (*sic*:) ADRIAN the fourth; ALEXANDER the third; CELESTINE the third; URBAN the fourth; CLEMENT the fourth; JOHN the twenty-first; BENEDICT the twelfth; and many others.—Amen!"

4. The fourth document is a Charter of Edward, commonly called St. Edward the Martyr, King of England : of which the following is a translation :—

“In the name of the Holy and Undivided Trinity.—I, EDWARD, by the grace of God King of the English make known to all generations of the world coming after me, that, according to the precept of Pope Leo, I have renewed and honoured the church of St. Peter at Westminster. And therefore I ordain and establish that whatsoever fugitive, from whatsoever place, for whatsoever cause, or of whatsoever condition he be, shall in his flight enter that holy place, he shall obtain impunity of limbs and life : and we prohibit under the penalty above-named, all officers of the Crown from interfering with their lands or any other possessions of theirs, great or small ; forasmuch as we have taken the men aforesaid under our special protection ; and I willingly grant and confirm to the full extent of my earthly power, all manner of liberty belonging to the aforesaid church of Westminster.—AMEN.”

5. The fifth document seems to be a fragment of a forensic argument, enforcing on the ground of those above set forth, and others of the same kind, the maintenance of the privileges which they profess to confer and to confirm. It appears from the preamble and the expressions in the body of the document to have been addressed to K. Henry IV in council,—in some suit or process relating to the right of sanctuary claimed on behalf of the church of St. Peter at Westminster, which is expressly granted by the foregoing charter of K. Edward the Martyr, if genuine.

And to us it seems highly probable that the document referred to as emanating from K. Edward the Martyr, is genuine. The light thrown upon his character by history, renders the granting of such a document by him, in a very high degree verisimilar. The same may be said of the preceding document from Dunstan, Oswald, and Alphegne.

The paper now before us is in English ; and wonderfully good English, considering the time. It begins thus :

“Liketh it and is hyt plesyng to the highe and discrete circūspeccon of the hihe excellence of kyngely maiesté, and to hys moste worshipfulle counsele, discretely and prudently to conside’, and tenderly i her c’sēice to weye the mat’ cōteyned ī a c’teyne scedule, towchyng the strenghte and libertey of the seyntewary off the mynst’ off Westm’, and the p̄vilege off the same place, w^t the fūdacon y^{roff}, to the worchip off God, and hys hihe vicary p̄uce off apostells, and the moste blessed off alle apostells, Petur, chefe p̄tector and kep’ of Englonde, and off the moste holy c̄fessr kyng Edwarde, whose ordinance hath endowed and nowbled that place w^t so hihe strenghtes and digniteis and privilegys, that it sholde passe alle oth’ in excellence, in token of felicite, and the cheife kyngely See of Englonde : And that it please you fyrste to consider the cawse off the grawnte ; and nexte to consider the hihe auctorite of holinesse of them that grawnted the privilegys and auctorised them ; the iii. that ye woulde consider the statutys and the charge of the grawntes : the iiiii. the grete and horrible sentence of the censures ; and the v. and laste of alle, the notory and opyn execucon of the manyfolde vengeance doen and ordeyned a yeynes the privilegys of the afore-seyde place.”

On the first point the document begs that it may be considered, "how meke and resonable was the cawse of the grawnte of the strenghte and privilege of the same place : for...there was no man here lyvyng so clene, but oonly thilke moste blessed prynce of apostells, Seynte Petur, sende from heven, that halowed the chyrche ī sprite, and made hyt cosecrate by his auctorite, as it is cōteyned in the charte' off kyng Edgar, anon aft' the begynnynge.—" And in the chartr' of Synte Dunstan, it is cōtiyned, that St. Aldrede, abbot, have writen this cedula, and the same cedula halowyde w^t angells hondes ; and in the iii. charter of Seynte Edward, kyng and cofessoure, a noon aft' the begynnynge it is said thus,—*'and the foreseyde chyrche halowyde by Seynte Petur, ministryng to hy angelys of heven, throwe the īmpsson of the holy crosse, and thro holy anoyntyng ; and ī as oth' place, &c.*

Under the second head, the writer considers "what maun', of how moche auctorite and holynes, the men weren that grawnteden the foreseyde privileges to this place, and cōfermede hem : for sothe thei were moste holieste kynges and byshops, holden throu alle holy chyrche for seyntes, and cleped and canonized : and these were not a fewe, but many and dyvse, as the most devoute kyng Edgar, and the moste excellent kyng and prynces kyng Henry the Fourthe, that now is, hath confirmed the same. As for the iii. it is to be considered how grete thinges and streyte it ben that thei have grawnted ; for the fyrste, namely, which is cōtiyned in kyng Edgar's chartr', where hit is cōteyned that kyng Edger hyselfe beyng p̄sente in the foreseyde chyrche, w^t Edwarde hys son, and the same worshipfulle erchbyshop, Seynte Dunstan, and oth' bishopps and barons, and hys counselle, followynge the ensample off hys p̄decessours, hathe renewed and strenghted alle the chartyrs and privileges of the same place, and this liberte that followed : *'to the same chyche of Seynte Petur, prynce of apostelis, I have grawnted, to whom the foreseyde place, late beyng the temple of Apolyon, and now by the gce of God of the same heavenly port' is cosecrat and halowed that the chyrche ew' mor' fro' this tyme ffurthe be fre and quyte fro alle secular syce, and that ev' man that is fugitive for what syne or trespas that ev' it be, fleying to the chyrche of Seynte Petur, and be entred w^t in the p̄cincte thereof, be he footeman or horseman, of kynges courtes or of the citee, or of eny towne of what codicon that ever he be ; for what man' trespasse and cause a yeynes us, or oure successos, kynges of Englonde, or a yeynes eny man of holy kirke, we wole that he be thn q'te and fre, and that he have bothe life and lyme w^tout eny wseyage, &c. Also we preye and beseche alle oure successours bothe kynges and prynces, and by the holy et'nal trinity and by the comynge of the Rightful Juge at demys-day, we requiren hem, that w' p̄sente auctorite oure wyl may be holde and be stable, unbrokne, and undefiled ī that same holy place.....And who this wrytyng p̄sente do diminute, thei be a cursed and her name put owte of the Booke of Life.*

"Also in the fyrst chartr' of St. Edwarde, kyng, among other thynges, he sayethe : *'Edwarde hath ordeyned that what man' may be gylty a yeynes the kyng's maieste, or of eny oth' offence and fle to this foreseyde place, I wille that he be safe and quyte, both of life and lyme, and by my auctorite I grawnte*

that th'ilke place be fre fro alle secular seyye and if it happe eny of oure successoures, kynges or eny oth' man, (that God forbede !) wt folly or wt the divell's pryde, be led or disseyved, that he will chaunge or breke, or nyme, our ordinance, or stale in eny poynte, wete he well undere p'petualle cursyng to be dampned ; but he amende it wt condigne satisfaccōn ; or if he wole not, or be not worthy to do satisfaccōn, be forsothe with the traitoar Judas.' "—(Cetera desunt.)

From the extracts given it would thus appear, that there were other charters relating to the Abbey church of Westminster, besides the three which are set forth in this roll ; secondly, that the suit which was the occasion of the legal argument begun, but not completed, in the last of the documents herein contained, related to the right of sanctuary ; and thirdly, that the cause was tried in the reign of King Henry IV. The document has every appearance of one written about that time ; and, perhaps, may have been a brief, held by a counsel or advocate in the cause.

The same documents, or others precisely similar, were brought forward in a suit which was tried in the thirteenth century, between the monks of Westminster Abbey, and the Incumbent of the parish of Rotherhithe, respecting the right of the parties to the tithe of fish caught in the Thames, within the limits of the latter parish. The Incumbent pleaded his common-law right as parson of the place ; the monks the donation of St. Peter, as intimated to the fisherman who had ferried him over the river on the night when he consecrated his own church. (See Knight's *Cyclopedia of London*, pp. 230-231.) That suit was compromised ; instead of a *tenth*, the Abbey received thenceforth a twentieth ; the other twentieth went to the Incumbent.

RELICS OF ANTIQUITY AT YOUGHAL, Co. CORK.

By THE REV. SAMUEL HAYMAN, B.A.

No. 1.—ANCIENT PECTORAL CROSS, FOUND AT YOUGHAL IN 1814.

THE historical town of Youghal, in the county of Cork, is picturesquely situated at the embouchure of the river Blackwater, and possesses Ecclesiastical remains of very great interest ; chiefest among which is the Collegiate Church of St. Mary's, in the northern part of the town.

This noble edifice is chiefly in the Early Pointed style of architecture of the thirteenth century. It forms a Latin Cross, and consists of a Nave with Aisles, North Transept with Aisle at W. side, South Transept, a Choir, and a massive square Tower in the angle of the North Aisle, and North Transept. But there were also, anciently, a Sacristy issuing from the north wall of the Choir, two Chantry Chapels, a Bell Tower swelling from the west gable, and North and South Porches. It does